

THE
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AND
JOURNAL OF HOME AND SCHOOL EDUCATION.

DECEMBER, 1857.

A WORD TO TEACHERS.

Two years ago the State Association instructed the Board of Directors to enlarge the "Teacher," and make such changes in the mode of conducting it as seemed to them necessary. In obedience to their instructions, the Board entered into negotiations with the publisher, and the result was that the "Teacher," upon certain conditions, was placed in their hands to be conducted as they might direct. It was at once enlarged, and in addition to the customary Board of Editors, a gentleman, eminently fitted for the position, was selected to take the general management of its editorial department.

At the close of the year it was found that the Association had expended upon the "Teacher" about two hundred dollars more than the receipts. The year's experience, however, showed where retrenchment could be made. There was, therefore, no hesitation on the part of the Board, in regard to continuing the "Teacher" in its enlarged form. The first thing necessary was to enter into new negotiations with the publisher. The conditions attached to last year's transfer were such as the Board could not comply with. A new arrangement was made, by which the "Teacher" became the absolute property of the Association. The Board could now select a new publishing agent, and in so doing, they saved a sum nearly equal to last year's deficit.

The Board elected a Publishing and Financial Committee, consisting of Messrs. D. B. Hagar, A. M. Gay, and B. W. Putnam. Mr. Gay was also appointed Resident Editor. How well these gentlemen have performed their duties the present condition of the "Teacher" will testify. Through their personal exertions the amount received for advertisements has been nearly doubled; the subscription list has been increased, and \$300 a year has been granted by the State for the purpose of supplying the Chairman of every School Committee within its limits, with a copy of the "Teacher." It will be seen from this, that this year's experiment has been entirely successful. The "Teacher" has been conducted wisely and well. The editorial supply has never been of better quality, and many exceedingly valuable articles have been handed in by correspondents. Its receipts have fully equalled its expenditures, and it is ready to commence the new year with better prospects than ever before.

Now it is not worth while to be satisfied with present attainments. There are many things that can yet be done for the improvement of the "Teacher." But those things cannot be done without your aid. It may be that some of you do not need its help, but it certainly needs yours. Its specific purpose is to shed light upon this great work of education, which you have undertaken, to awaken a heartfelt interest in it, and to make known the best modes of doing it. It cannot accomplish this without your assistance. It wants your experiences, your methods, your theories even. If it does not come up to your idea, give it your idea, and see how it will brighten and speak as never before. It wants, too, your money; — not much, just *one dollar* from each of you. None of you are too poor to give it; but many of you are too poor to withhold it. Be assured you can make no investment which will yield you quicker or more abundant returns. The more you improve the "Teacher" and increase its circulation, the more influence it will exert in the community, causing your work to be better understood and appreciated, and yourselves more liberally rewarded.

The subscription-list of the "Teacher" does not yet con-

tain *quite all* the names of the teachers of Massachusetts. There are some two or three thousand who have not yet been heard from. The next year's issues will be all the better for the early receipt of one dollar from each of these. Our word to you, therefore, is this: If you are subscribers for the "Teacher," continue such, and do what lies in your way to extend its circulation. If you are not subscribers, let it commence the new year with your support. Though the "Teacher" may not be of any service to you, remember that your aid will make it more efficient in the service of others. Please send your subscriptions for the new year as early as possible.

J. K.

MORAL DISCIPLINE IN SCHOOLS.

MUCH has been said and written in reference to the moral condition of our schools, and various have been the opinions expressed. While some can see no good in them, others see nothing but good. If there are those who trace the increase of crime in the community back to the schools, there are those also who relieve them from all responsibility, and show that increase to have arisen from far other causes. Still, there is a fear in the minds of many good and discerning men that the schools are not doing so much for the heart as for the head; that they educate more upon worldly principles, and for worldly purposes, than for heavenly. They increase vastly the thinking, planning, active power of the world; but they do not to any great extent bring that power into the service of virtue.

It becomes a question of practical importance, what amount of moral training and growth ought to be expected of our schools. That they cannot be held responsible entirely for the moral condition of the pupils, every one will admit. The accountability of parents is far greater than that of the schools, and ever must be. If the boys and girls of to-day are less

reverent, more profane and vicious, than were those of former times, the fault falls more upon parents than upon the schools. Still, the latter cannot be freed from blame. These children have to a greater or less degree been subjected to their influence, and it is a fair question to ask whether that influence has on the whole been thrown into the right scale ; whether they have resisted the tendencies of the times, and done for truth and virtue all that could be reasonably expected.

That too much be not expected of the schools, it must be kept in mind, that, though their influence is great, it is limited. The children are a large part of the time beyond their reach, and are subjected often to counteracting influences in their own homes, and among their associates. Nothing could be more unjust than to hold the schools accountable for what has in no way issued from them, and what they have striven against. The teacher may be held responsible for his class in Arithmetic, for in general, he is at liberty to follow his own plans, and work out any result he wishes. But it is not so in morals. He may give the best of instruction ; but he is not the only teacher. The child finds teachers at home, in the street, at every corner, wherever he goes. The school-teacher is only one of many, and great indeed must be his power if he can make any permanent moral impression, when, as it sometimes happens, all other influences are against him ; when he not only grapples with the child's depraved nature, but has to ward off, also, the evil examples of home, and the bad counsels of friends. We beg of those who see so clearly the shortcomings of the schools in this respect, to take into consideration the circumstances in which they are placed, the materials they have to deal with, and it may be that part of the fault which has been so heavily charged upon them may be seen to belong elsewhere.

It is our purpose, however, in this article, to allude more particularly to what ought to be aimed at in the schools in this respect. All urge the necessity of imparting moral instruction. Here, as in everything else, line should be added to line, and precept to precept, till even the dullest and most vicious comprehend. It should be given in all varieties of

forms, and with all varieties of illustrations; and yet the danger of talking too much must be especially avoided. It is not by long and prosy addresses to the scholars, that virtue is to be commended and vice restrained. They may be wearied instead of enlightened. But moral teaching should underlie and pervade all other teaching. It demands not many words, but they must be well chosen and aptly applied. The daily occurrences of the schools, the lessons recited, will furnish the occasions.

Then there is the Bible. It is placed in all our schools, not merely to be formally read, but that its spirit may be imbibed. One familiar with its pages will know where to find just the thing needed under all circumstances. Its glowing imagery, its Oriental manner of teaching by parable rather than by precise statements of abstract truth, render it especially adapted for children. No one, we think, can object to the constant use of this book for the purpose indicated; for it is not the doctrine of any particular sect that is to be taught, but those moral and religious lessons which have been received by the good of all. Surely no book contains so much to quicken the sympathies, to excite the moral sensibilities, to awaken a dread of sin and a love of good, as this. It is the record of all-conquering faith, of self-denying love, of the loftiest virtue, of the sublimest truths. We are leaving out of view now its highest characteristics, which make it so precious to Christian hearts, and only referring to those which all must recognize. The Bible, however we view it, reverently read and appealed to, will be found the most powerful means of elevating the standard of morality in the school. Great is the power for good of that teacher who not only utters its words from his lips, but carries its spirit in his heart.

But this is not enough. We all *know* better than we *do*. This is as true of children as of ourselves. Moral instruction is needed; but moral discipline is needed yet more. Therefore the government and management of the school should not rest upon such principles as will afford the greatest ease to the teacher, or be most effectual even in securing an outward order for the time being; but upon such as will furnish the greatest

amount of moral discipline to the scholars. The teacher should not aim to govern his school, by merely dealing with the wrong acts as they are committed, but should lay the axe to the root of the tree. All the wrong-doing that requires the corrections of the school-room, springs from the dispositions of the children. If any evil crops out, it is because there is a stratum of it underneath. The measures taken by the teacher should not be merely to prevent the cropping out, but to remove the whole mass. We say not that no notice should be taken of transgressions as they occur ; but that the chief work of the teacher is to remove the cause of these transgressions. It is the desire to do evil which is the real bad thing, and that he is to eradicate, if possible. If he finds that his scholars are in a state of antagonism to himself, while he punishes for every rebellious manifestation, let him also strive to remove the antagonism, and bring all into harmony. We know what it requires to do this. We know the burden it lays upon the teacher ; but we do not believe, in view of his relation to God, to parents, to the community, to the children themselves, he can throw it off.

It is maintained by some that the government of the school should be modelled upon the same plan as that of the State ; that it should be emphatically one of law. But would it not be better to shape it more after the divine plan, or to make it like that which prevails in every well-ordered household ? God governs by law. His punishments, too, are certain. But while he throws his threatenings across our way to stop our further progress in sin and error, he throws the warmth of his love into our hearts, and rains down sweet influences from his heavens to draw us back. He not only makes us afraid to follow in forbidden paths, but he leads us to love to walk in the ways of righteousness. The father punishes the disobedient child, paining his own heart, perhaps, more than he hurts the child ; but that is not all ; he strives to bring that child to see and feel his error, and he is not satisfied till he does the right from love, and not through fear of punishment. God forgives ; the State never. That has no personality, no tenderness. It reaches out its arms to punish, but never to

embrace. It can awaken no personal love or gratitude, cannot warm or strengthen the heart. No ; the State must not be the model. There stands at the head of the school a living man or woman, capable of winning personal regard, of drawing by the cords of love, as well as driving with the rod ; sympathizing, even when unrelenting ; full of all tenderness, even when inflicting pain ; ready to forgive, whenever a sincere regret for the wrong done makes forgiveness possible. Forgiveness ! who that has felt the sweet peace it sheds over the soul, the overflowing gratitude that wells up after it, the fear to offend that follows it, would banish it from the school-room ? Let the government be one of law ; but of law that not only restrains, but reforms.

Authority there must be. By some means or other, the teacher must make it felt that he is to control the school. We doubt whether it is ever wise in him to despise the rod of correction. It may have been greatly abused, but it has its place in school government. It is unfortunate that the ease with which it disposes of cases tempts the teacher too often to resort to it, unfortunate that in all his irritable moods it is the first to suggest itself ; but, still, there is a proper work for it to do, a work which can be done better with, than without it. Authority must be maintained over each and all. A teacher who cannot maintain that, however amiable he may be, and excellent in all other respects, cannot exercise a healthful moral influence over his scholars. He cannot gain their respect, and his teachings, therefore, will never be received at their full worth. Whatever moral instruction he offers is likely to be looked upon as an expedient to gain their obedience, as a prop to his own weakness. Moral growth cannot be looked for in a school not properly controlled. So constant is the yielding to even the slightest temptations, that the whole moral system becomes weakened, and moral distinctions for the time obliterated. Authority is an important element of moral power, and, other things being equal, he who can best maintain it unquestioned, will be most successful in his efforts to produce moral results.

It is to be borne in mind, too, that this authority will give

the general tone to the school and fix its moral standard. It will therefore make a vast difference whether this authority is maintained entirely by outward appliances, or whether it impresses the understanding and draws the heart. If the former, it leads to watchfulness over the outward conduct when under the eye of the teacher ; if the latter, it reaches and controls in some measure the thoughts and the feelings. One prevents the wrong from being done, the other removes the disposition to do it. It is that penetrating, all-controlling authority, the authority of superior wisdom and love, which is needed for the accomplishment of moral results in the school. Where there is no resistance to temptation on the part of scholars themselves from an earnest desire to avoid wrongdoing, there can be no moral discipline. There must be the trial and the resistance, or there is no discipline, no growth.

It is clear, then, that there must be freedom within certain limits, granted to the scholars, or there can be no trial of their powers. A constant restraint upon them from without galls, and leads them to seek every opportunity to break over the assigned limits and free themselves from it. It makes the teacher one party, ever seeking for infractions of his rules, and the scholars another, ever seeking for opportunities of slighting them. Where there is moral growth, the great controlling power must come from within. That power which controls from without has its proper place in school discipline, and cannot be dispensed with ; but for moral purposes the power of the teacher must be exerted on the dispositions and desires of the scholars ; the love of wrong-doing must be weakened and eradicated ; the love of right strengthened and made controlling ; the power of resistance to temptation must gather new force, and in all trials the scholar must conquer from the strength of his own virtuous inclination. That our schools are not generally governed upon principles that furnish the best means of moral discipline, or that most aid in moral growth, we think is true. When teachers feel that they must, at whatever cost of labor, at whatever sacrifice of all things else, develop the moral and religious faculties of their pupils, they will find it necessary to modify somewhat their plans of gov-

ernment, and direct appeals more constantly to higher motives.

It may be said that the teacher who strives so diligently for the moral welfare of his scholars must neglect much of the work he has been accustomed to do. By no means. The regular course of school study need not be varied. The endeavor to do all in the right spirit and from right motives has no tendency to diminish the amount accomplished. It is in the regular routine of school work that the moral faculties are to be exercised. There must self-control be gained, the power of resistance won, and the behests of duty obeyed. If conscience can be brought to the aid of scholars in the formation of habits of attention and concentration of mind, in the preparation and recitation of lessons, no uneasiness need be felt in regard to the quantity of work done, or its quality. The banishment of deceit, idleness, and disobedience from the school-room will never lessen the amount of knowledge to be obtained there.

May it not then be rationally expected of teachers that they will exert their moral power to its fullest extent in the government and management of their schools? May not some improvement in the character of the scholars be reasonably looked for, even though outside influences are entirely adverse? There is power in truth to overcome error, and he who works perseveringly for the right, will in the long run gain the advantage of those who are laboring for the wrong. Though our schools cannot accomplish everything for good, there seems good ground for believing that they can do more than they are now doing.

J. K.

LETTER FROM A PRACTICAL TEACHER.

[We thank our friend for the permission to publish the following letter. Its suggestions are well-timed, and worthy of consideration.]

MY DEAR — : — A brother schoolmaster called on me the other evening, and made a statement, which, at first, I took to be a joke, but which, on inquiry, I found to be no

joke at all. He informed me that he had, during this blessed month of October, 1857, and in the town of ———, visited a grammar school and heard a recitation in grammar conducted by the master, in which the etymology of the word *diphthong* was given to the pupils by the said master. "The word *diphthong*," said this erudite authority, "is made up of two parts, — dip, which means *two*, and thong, which means *string* or *band*, that is, to bind together." There, sir! is not the "schoolmaster abroad"? and have we not reason to be proud of the profound erudition which thus condescends to unravel the snarls of etymology? I do not know what particular school in Massachusetts has the advantage of so much learning. I did not question my informant as to *that fact*. But I thought how admirably the poet's lines applied to that favored school: —

"And still they gazed, and still the wonder grew,
That one small head should carry all he knew."

I do not wish, however, to lay too much stress upon this incident. I do not wish to be unjust to the great body of teachers in our State. I am a teacher myself, and I sympathize with them in their trials and in their joys. I appreciate the efforts they have made, as a body, to raise the profession to its proper dignity. I feel proud of my native State, for the wisdom and foresight of its first settlers in laying the foundation of the first system of Public School Education the world ever saw, that should be open, free, and equal to all, and for the uniform and generous support it has given to this system. I appreciate to the full extent they deserve, the advantages that have resulted from the establishment of State Normal Schools for the education of teachers for their profession. Great good has resulted from the establishment of these schools. Not only has the standard of qualifications for teachers in *certain departments of education* been raised, but the teachers have acquired some theoretical knowledge of the principles and modes of teaching, and, so far as they can acquire it from the experimental model schools, some practical knowledge also, before engaging in the all-important and responsible duties of their profession. These schools have prob-

ably done all that they could do in the time that they have existed, and under the circumstances by which they have been surrounded. They have been instruments in correcting many of the errors which previously existed in the modes of education. They have contributed to a more systematic, united, and harmonious action on the part of teachers in the different sections of the State. They have contributed to give to the teacher's profession more dignity, by treating it as one for which some special preparation is to be made before entering upon its duties. They have assisted in creating a more friendly feeling between the teacher and the community, by becoming, as it were, responsible to each for the good behavior of the other. They have assisted in introducing, to some extent, better notions in regard to order and discipline, by showing to the community that the interest of the teacher, pupil, and parent, is really one and the same, and by showing to the teacher better modes, as a general remark, of securing the respect, confidence, and love of his pupils, than the one by which, for so many centuries, he has been so notorious.

But, giving to our State Normal Schools all the credit they deserve for the good they have done in the cause of education, they have, I think, heretofore yielded too much to a prejudice of the community, founded in ignorance, and to a so-called want which grew in part out of this prejudice. I allude to the prejudice against the "languages," and the want of something "practical." Who has not heard the changes that have been rung upon the study of "words," and the study of "things"? Who has not heard the question put again and again with an air of triumph, What good will it do to study Latin, or Greek, or any other branch that is not to come into daily and constant practice in the duties of life? What good will your Latin do to the farmer, the shoemaker, the blacksmith, the merchant? "They never will want to use it." To the undisciplined, the uneducated mind, it is very difficult to give a satisfactory answer. Such a mind cannot trace the thread which binds together all the departments of human knowledge into one harmonious whole. To such a mind, the first requisite for an appreciation of any correct answer, is, *faith in something other than its own ignorance.*

I have said that *in certain departments of education* the standard of qualifications for teachers has been raised by the Normal Schools. This is particularly the case in the Mathematics, in Geography, and in some of the Natural Sciences. In language these schools have probably done all they could do, considering that they have yielded so much to the "prejudice," and the "want," before alluded to. They have made the study of the English language an important branch of their course. But this is not enough; and I am happy to learn from some of the teachers of the Normal Schools, that they are endeavoring to introduce a more thorough and extended course of instruction in the ancient Classics, — in the Latin language in particular. This augurs well of the schools. It is an advance step against an ill-founded prejudice. It is an advance step, too, to meet the real want of the community. The real want is *thorough knowledge on the part of teachers*, and this want can only be supplied by a *study of words* in connection with a *study of things*, — if indeed there is any distinction between the study of words *and* the study of things.

Look, for a moment, at the so much boasted study of things. Take a case in mathematics and natural philosophy. A young man is preparing to become an engineer. He wishes to become acquainted with the laws and properties of matter so far as they directly affect his calling. He wishes to be able to measure heights and distances, fill up valleys, level and tunnel mountains, and superintend the great works which characterize the age and country. What does he do but ascertain by experiment or otherwise, the laws and properties he is searching for, and fix in his mind the *language* by which those laws and properties are expressed, whether in words, or in the letters and signs of geometry, of algebra, or of the higher calculus? In other words, what does he aim at acquiring, but the *laws* which he will have occasion to apply, and a *language* to carry them about in his head?

Again; Look at geology, chemistry, botany, natural history. What does our advocate for *things* and *words* do here, but note facts and observe phenomena, giving a name to each as it occurs, until, by the true Baconian method, he arrives at the law which underlies and governs them all, and expresses

that law in a language which he can carry about with him ? The ultimate object here, as in the other case, is, the law and a language to carry it about in. Only a short time ago, a young engineer from the West, — not a native of the West, but a native of good old Massachusetts, and one who had enjoyed the advantages of one of the best High Schools in the State and of a distinguished Scientific School of another State, a young man of genius, and enterprise, and bright prospects in life, — expressed to me very feelingly his regret that his parents and teachers had yielded to the prejudice against “the languages.” He mourned the want of that which he did not possess, and which, as he looked back upon his school education, he felt he might have possessed, and have been mentally infinitely richer therefor. This is only a single instance out of thousands in which pupils are equally misguided in their elementary education.

In these examples of the boasted superiority of the study of things over that of words, I think it is evident that words, or some kind of language to carry the things about in, are as necessary as the things themselves ; or, in other words, that the things, as objects of study, necessarily imply the use of language to study them in.

Look now at the so-called “study of words and not things.” What is the study of language ? What is the study of words ? What is a word ? It surely can hardly be expected that I can give any new idea of a word, or words, or a language, to one who has read Everett’s Address at the Inauguration of Washington College, St. Louis. But, my friend, think, yourself, of the significance of a word, the symbol of thought. Think of it either as a sound or a combination of sounds addressed to the ear, or as a sign or a combination of signs addressed to the eye. What a mystery is here ! A mystery as inexplicable as life itself or death. And yet language has its laws, and these laws are a legitimate object of study. And these laws too, and the different languages, or different classes of language, that are studied in order to ascertain them, are as much “things,” in the true sense of the word, as the phenomena of the earth and the heavens, which in common

parlance are referred par excellence to the departments of science. As such, — *as real things*, — words become proper subjects of philosophical investigation. They become as much a science, as geology, chemistry, natural philosophy, astronomy; a science, too, as profound in its principles and certain in its laws as these latter.

As before observed, I am happy to learn that a more thorough and extended course of the study of the Latin is to be introduced into our Normal Schools. I contend that a study of some other language than the living spoken English is necessary to enable a person to understand thoroughly the laws of his own living spoken English; and above all, to enable him to teach it thoroughly and philosophically. I contend, too, that every person who attempts to teach the English language, from the teacher of the primary school to the teacher of the High School, should make the philosophy of language a more thorough study for herself and himself, than as yet has generally been done in our State. I contend that every lady who teaches the English alphabet or reading and spelling in the primary school, will have use, indirectly if not directly, for all the knowledge she may possess, not only of her own native English, but of any other language she may have acquired. No teacher, and no person who proposes to become a teacher, should, provided the study can be pursued without neglecting a higher duty, allow himself or herself to ask — Of what use will this or that study be to me in my profession? — feeling that “Knowledge is Power,” not merely in the low utilitarian sense in which this maxim is frequently applied, but in a higher and better sense, and that the motto here, as in the whole circle of life’s duties, should be “Excelsior.”

You see, my friend, that I am an advocate of study, and study of no small degree of intensity. Much has been done by Normal Schools, teachers’ conventions, teachers’ publications, &c., &c., to give our teachers more uniform and systematic modes of instructing, and a more direct command of the means of immediate success and popularity; but much remains yet to be done to inspire them with that intense love of knowledge for its own sake, that profound longing to traverse

the whole circle of the sciences, which, wherever it is really felt and not merely feigned, secures the veneration of the most learned as well as of the most ignorant, and which, in a sense not requiring their expulsion from Paradise, makes them as the gods above. I feel too much for the honor of my profession ; I feel too much for the welfare of the rising generation, to be able, after the incident with which I began this letter, to refrain from making this appeal for a higher standard of scholarship than now exists, among our teachers.

Yours truly,

OCT. 17, 1857.

INFLUENCE OF MOTHERS IN THE EDUCATION OF THEIR CHILDREN.

THE various factors which combine to form the education of a child may be divided into three classes : education by *nature*, by *men*, and by *things*. The first comprises the growth and natural development of our organs and our bodily and mental powers. The second is the use which the child is taught to make of these powers. The third is that stock of wisdom and experience which the child gathers by coming in contact with, and observing the things around him. A child can be well educated only when these three factors go hand in hand and act in perfect harmony. The education by nature does not all depend on men ; nature goes her own way and acts according to her own laws. Neither does the education by things depend much on men ; every child has an experience of his own, and he receives impressions and comes to conclusions entirely different from other children. The education by men is the only one which is in our control. But this control is a very feeble one, because it stands between nature and the individuality of the child ; it ought to lean on the former and yet give fair play to the latter. Besides, it is divided between parents and teachers, relatives and strangers, friends and foes, all of whom have their short-comings and act seldom in union.

The child ought to be brought up as a *unit*, not as a fraction. The latter is done more than is needed by school and church, by society, business, and the State. The first is therefore to be done in the family-circle at home. The father's employments usually call him from his family during the hours of the day. Morning and evening are the only periods when his children might be benefited by his presence. Frequently a part of these hours is claimed by social gatherings, meetings of societies or other callings, so that to the greatest extent the education of the children devolves upon the mother.

The great cause of educating the young, or the duty of a mother to her children, may appear to different persons in a different light, entirely according to the standing-point taken by the observer. There is a bird's-eye view, which makes a fine steeple appear as a small dot, and a man of the same height as his own shadow. This view is taken by mothers who fulfil only those duties which are absolutely imposed upon them by nature. Writing or reading books, making fashionable calls and receiving visitors, necessary preparations for balls, parties, journeys, or the theatre,—these and many other engagements seem to compel mothers to leave the care of their dearest treasures almost exclusively in the hands of hired and often uncultivated domestics. When a nurse is hired to press the little child to her bosom, while the mother attends to her pleasures, how can such a child feel affectionate towards its parents? When the governess and teachers thus are made the nearest fountains of wisdom, how can the child be expected to come to its mother for advice and help? When world and fashion are the deities adored in the family, how can a child be hoped to bow its knee before the objects of religion?

There is a low or partial view, taken from an enclosed point of observation, which enables the observer only to see a part of the object, and by which part a conclusion is made upon the whole. Thus the Bunker Hill Monument may appear to a carpenter a huge mass of stone, to a countryman a puzzle, or to some professors an excellent point for teaching geography. There are mothers who constantly complain. If they have few children, they wish for many; if they

have many, they desire to have but few. If children are well and lively, they require a great deal of care ; and if they are sick and feeble, they cause much anxiety. Some mothers have their favorite wishes with regard to their children's talent or occupation, without examining whether these wishes agree with the peculiar gifts of their children. Others, by their anxiety to do all they can, or by their neglect to do what is needed, sow the seed of fear, irresolution, and doubt, or of daring boldness, lawlessness, and sin, in the hearts of the young, and are astonished when the moral weeds make their appearance. Many other instances might be mentioned, where mothers fail to take an all-sided, elevating view, fall short of doing their whole duty, and are finally disappointed.

Mothers will come nearest the truth by looking at the important subject of education from all sides, by close observation, by much thought and prayer. Comparatively little has been done to aid mothers in the discharge of their duties. The early nature of the young mind has been greatly disregarded. The season when influences are operating which modify the child's character for life, has been suffered to pass by disregarded, and mighty impressions have been left to the action of chance and circumstance. The books which have been written for mothers have been generally inadequate. Philosophers have seldom stepped into this important field of inquiry, in order to collect facts and establish principles to aid the mother. Rousseau began the work nobly ; his *Emile* is even now unsurpassed as far as regards observation and application of principles. Most of the other books have been limited in their instructions to later stages, or restricted to the physical details of early nurture. The higher nature in the child is mostly passed over in silence. Mothers have too long been deemed more as the nurses of the child than as mental and moral guides ; not as agents whose influence operates on the whole nature and determines the future character and happiness of the young.

If a mother wishes to succeed, the child must be her first and chief care ; all other engagements are but collateral and secondary. Only by so doing will she gain an intelligent confidence in her labors and faith in their results.

The child is a living manifestation of its true wants, and, therefore, of what the mother is to do for it. The germs of its faculties and powers are committed to her for expansion and guidance.

The child is endowed with senses which are particularly vivid and active, and require appropriate culture to fit them for their respective offices. They are the media which connect the child with the outward world. Each of these senses requires particular training, and by such training, hand and tongue are set free and put to work. Here is a wide field for the assisting hand of a mother. Primary school teachers usually can tell very well how much attention mothers have given to their children.

The child has appetites and passions, designed for preservation and defence, which require faithful discipline and direction. They are to be subjected to the guidance of reason, and the mother is placed beside the child to aid him. When the child is weak, she is to sustain him; when in passion, to restore tranquillity; when in his ignorance he falls, she ought to raise and encourage him; when in his knowledge he is successful, she is to reward him by pointing out higher aims. Without the mother's aid, he must err, fall, and sink deeper and deeper.

The child has affections, through which he becomes connected with others. Sympathy is awakened in his bosom and faith dawns in his experience. He learns to regard the welfare and happiness of his fellow-men. Religion enters, and he begins to pray. This is another great field ripe for the harvest. The child's happiness and purity depend on a mother's faithful labors.

The child has intellectual powers, understanding, and reason; it has moral powers and spiritual faculties. Although these develop and grow at a more advanced age, when school, church, and society begin to exert an influence, yet the roots of these higher powers are hidden in, and draw their nourishment from, the soil of past acquirements, experience, and labor. What is the use of an awakening conscience or good reasoning powers, when bad habits have already gained possession? The young sinner will repent, pray, and resolve to-day, and

yet commit the same wrong again to-morrow. He will be an easy prey to temptation, because his lower propensities, which have grown strong by habit, are willing to yield, while the still, small voice of conscience is drowned. If mothers could but see how deep impressions are made upon the tender souls of children by early experiences, which often exert an influence through their whole lives ; if they would remember that the life to come will be in close connection with the purity of heart which is attained during our earthly career ; if they would understand that to educate immortal souls is one of the highest callings, more attention would be given to a subject so important.

CHS. A.

THE PROPER OBJECTS AND USES OF SCHOOL EXAMINATIONS.

[From a Report made to the Boston School Committee by Hon. John D. Philbrick, Superintendent.]

THE education which this city undertakes to furnish to the children of all classes, ought to be broad and liberal. It should not be limited to the communication of a given amount of knowledge. It should look to the cultivation and development of all the powers and faculties, intellectual, moral, and physical. It should aim to send forth the successive generations of children, from the institutions of learning, with sound minds in sound bodies. It should endeavor, first and foremost, to form right character, and create a love for real excellence. It should be imbued with the elevating and purifying spirit of the Christian religion, which enjoins us to strive for perfection. The elevation of the moral sentiments rather than merely intellectual attainments, should be esteemed its chief glory.

A portion of our teachers are now imparting a high style of education. But they need more sympathy and encouragement in this kind of teaching. This can be given them most effectually by a right management of the examinations of their schools. Examinations may be the occasion of much good or

much evil. The proper objects and uses of examinations is a subject which demands the serious attention of every one who is called to participate in the supervision of educational institutions. It is obvious that the utility of examinations depends wholly upon the plan on which they are based, and the manner in which they are conducted. It sometimes happens that a man quite unaccustomed to the ways of the school-room, but possessed of good sense and right feelings, will make an examination very profitable to both teacher and pupils. On the other hand, a person of equal or superior intelligence, and actuated by the best of motives, may, from inattention to the principles which should guide his proceedings, produce the opposite effect. Teachers and pupils are depressed and disheartened, instead of being stimulated and encouraged. They have faithfully tried to do a good work,—they *know* they have done it. But this is overlooked, and they are admonished, gently it may be, for not doing something else which they could not do, or which they did not know would be required of them.

The examiner should always remember that he is, to some extent, shaping the subsequent teaching as well as ascertaining the preceding. Teachers are ever strongly tempted, even against their better judgment, to conform their teaching to the kind of examination expected. They cannot be blamed for adopting such a course. Indeed, they might with greater reason be blamed for not doing so, since the primary responsibility is with the committee, who are the legal trustees of all the interests of the schools under their charge, to determine what description of instruction shall be given. Teachers are, with reason, expected to give satisfaction to their employers and supervisors. Examinations are held to determine how far this end has been attained. But they do more. They virtually indicate what the examiner thinks the pupil ought to know, as well as reveal what he does know. It is important that examiners should keep this fact in view, and conduct their examinations accordingly. If the examiners come into the school every quarter or every month only to be entertained by exercises in some favorite branch, conducted in some favorite

style, the teacher will soon find it convenient, if not necessary, to be prepared for such a course. This point is illustrated by the following case which came to my knowledge. "How did your examination pass off?" a teacher was asked. "Finely," was the reply. "I knew very well what my committee man was pleased with, and I was prepared for him." Examinations have had a very marked influence in shaping the instruction in our primary schools. In these schools the principal examinations, those of which by far the most account is made, have reference to the admission of pupils to the Grammar schools. Hence much of the teaching is concentrated upon the immediate candidates, and they are too often treated as though they had no other destiny, but to get into a Grammar school. The question is not, "How shall I form the mind and character of this pupil, and develop his powers and faculties?" but "How shall I make him pass the dreaded examination?" This leads me to remark that examinations should be conducted, not merely with reference to discovering what the pupil knows and to pointing out what he should know,—it should go further, and look to higher results. It should seek to find out what the pupil *is*, and what he can *do*, or, in other words, to see what *discipline* of the mind and heart and body he has had. It is true, this kind of examination is difficult, but it is necessary. We must not, however, fall into the error of supposing that its results are capable of being represented by marks and figures. Let our examinations be extended into this higher sphere of education, and many teachers will be very glad to occupy themselves with it, to a greater extent than they have been accustomed to. But then it must be borne in mind that the teacher cannot prepare his pupils for every thing, in a limited period of time. There must be a choice of objects, in the general scheme, and there must be a choice of topics and methods, in each particular branch. If the teacher, in obedience to direct or indirect instructions, or in absence of all instructions, has adopted a certain course, and has prepared his pupils for one sort of an examination, he ought not to be censured for the failure of his pupils when put to a totally different test, which he did not expect. Before a teacher is censured for any supposed de-

ficiency, he should be permitted to show what he has attempted, and what he has done, and to give his reasons for his course. For instance, the examiner finds that the pupils of a certain school can recite the text of the books glibly enough, but that their logical powers have not been trained. As soon as they are taken out of the routine of question and answer, they are bewildered and cannot proceed. He is dissatisfied, and suggests that the pupils should be taught to think, to reason, to investigate, to understand — that they should learn things as well as words. On inquiry, he might perhaps find that his predecessor, the year before, was displeased for precisely the opposite reason, and strongly insisted upon the verbatim recitation of the words of the text-book. Examiners ought to avoid extreme notions on the subject of education. The good teacher who is a master of his art, if left sufficiently free, will give to each branch and each department of education its proper share of attention, neglecting none, making a hobby of none. Such should be the aim of the examiner, if he would make his examinations profitable.

Good teachers who know what is best to be taught, and how to teach it, have a right to be examined by competent examiners, that they may have proof of the excellence of their work. Teachers of a different character, who have an imperfect knowledge as to what ought to be taught, and a limited acquaintance with the best methods of teaching, and possess little professional ambition, *need* frequent, judicious examinations and inspections to instruct them in their duties and to stimulate them to exertion.

OBSERVATIONS

ON THE PREVAILING NOTION THAT ASCRIBES TO LANGUAGES INHERENT QUALITIES OR PECULIAR CHARACTERISTICS.

WE constantly hear or read observations like the following : — “This language is particularly adapted to conversation. That is remarkable for its dignity. One for its energy ; another for its strength, and comprehensiveness. This one is poor ; that is rich ; one is clear, precise ; another obscure,

mystical, dull, &c. In fact there is hardly a quality, from the most vulgar to the noblest, from the weakest to the most potent, which is not at one time or another assigned to languages to give them debasing or elevating characters. Why are people so prone thus to endow them? Is it a new theory? One of fungus growth? No: centuries have established its — I was going to write, *truth*; but my pen refused to perform its office. Let us proceed to determine whether it should be its *truth* or its *inaccuracy*.

To show that such a belief has long existed, let us at once quote that trite saying of Charles V. of Austria.

Charles V., who spoke fluently several European languages, used to say: "We should speak Spanish with the gods; Italian with our lover; French with our friend; German with soldiers; English with geese; Hungarian with horses, and Bohemian with the devil."

He probably repeated what he had heard; he may, however, have added the last characteristic. To say that the English is only fit for geese, the German for soldiers, and the Hungarian for horses, is not only silly but ill-natured. As to the Bohemian, how did his majesty of Austria know that it was the pet language of his Satanic Majesty? As this slanderous speech hardly originated with Charles V., we must go further back to trace the cause of that strange propensity people have to endow different languages with various qualities.

But before proceeding to that investigation, let me ask the reader's attention to the following remarks on music:

In Music, such as it is known to the civilized nations of the world, there are eight notes in a full octave. Those eight notes are identically the same for Italians, English, French, Germans, Americans, Russians, &c. Hence the differences (both national and individual) observed among the productions of composers, can, *in no case*, arise from differences in the eight *notes themselves*, but from the manner of using, or of combining them; from the characteristic style of each musician. Each single note, whether natural, flat or sharp, has an identity from which it cannot deviate, which is always the same, and unalterable; which has no quality, for it is neither soft, melodious,

abrupt, nor bold. Alone it possesses no harmony ; but in combination with others, it may express softness, melody, boldness, and abruptness, or become harmonious, according to the fancy, feeling, skill, judgment, inspiration, of the virtuoso.

Now, is it not the same with the words of languages ?

Is not each word *singly*, whether a noun, verb, adjective, or pronoun, possessed of an identity which is unchangeable, and is inherently neither noble nor vulgar, elevated nor low, dignified nor mean ; although, when combined with others, it may be made to express all those qualities, and every degree of passion, from the softest endearments of affection to the ravings of love, jealousy, hatred and despair, according to the fancy, feeling, skill, judgment, or inspiration of the writer ?

Is not the parallel complete ? Has any one ever heard that notes are possessed of characteristic peculiarities ? Did any one ever say : Do look at the eight notes of the French, do they not show an aptitude to skip about in cotillon tunes ? That's the reason the French dote on dancing ! Hark ! the eight notes of the English echo in tally oh ! of the chase. Do you not admire the fond entwining of the eight German notes in their admirable waltzes ? See how the eight Italian notes stalk pompously, proud of their artistic eminence ! The eight notes of the Americans show their funny notions in their negro melodies.

What would be thought of such notions as respects music ? Would they not be preposterous ? And yet such are the notions of those who attempt to fasten characters to languages. The English, American, and German writers, say that the French, for instance, is poor, and the proof they give, is the borrowing of words from it. At least I have never seen any other proof adduced, and until one is brought forward, that saying is nothing but a mere assertion. Some say it is mathematically precise. Mathematically precise ! What derision ! Can the French words, *plus, moins, égal, angle, triangle, cercle, diamètre*, be more clear, precise, significant, than *more, less, equal, angle, triangle, circle, diameter*, of the English ? If not, it can only be the manner in which those words are selected and connected together ; in a word, it can

be only the style of the writer that can make the difference. Styles have qualities, of course, but languages have none, and people are constantly confounding those terms. Some say that the French is particularly adapted to conversation. Is that a slur or a compliment? If it could be admitted as a quality, would it not be the highest endowment that a language could receive? For conversations can be held on every subject, from the most foolish, trivial, vulgar, to the most learned, serious, and dignified; then, if the French is better fitted for conversation than any other language, its universal superiority is at once conceded. But even this high compliment cannot be accredited. Truth demurs.

Elsewhere, it is asserted that *some French writers of thoughtful minds have complained of the inadequacy of the French to express elevated ideas.*

How did those writers show their *thoughtful minds*? In what they wrote? If so, they found words to express their profound thoughts; why, then, did they complain of the inadequacy of the language? If they did not express their profound thoughts, who knows whether they had any? Their complaining might have been a mere assumption. Boileau has said: —

“ Ce que l'on conçoit bien, s'énonce clairement.”

To it has been added: —

“ On voit toujours le mot suivre le sentiment.”

“ Qui pense noblement s'exprime avec noblesse.”

“ Le sot dans ses écrits dévoile sa faiblesse.”

In another place, the French is said to want *dignity*. But no proof is given. Being a plain old man, I come at once to the point and select some lines of poetry from different authors, and ask any one to point out in what particular they lack *dignity, elevation of thought, force, energy, and fulness of expression*. Is not that the best way to judge of a language?

“ Sois toujours un héros, sois plus, sois citoyen.”

In speaking of the soldiers of despots: —

“ Ils bravent les périls, affrontent le trépas,
En défendant des droits qu'ils ne partagent pas.”

“ Le premier qui fut roi fut un soldat heureux,
Qui fut tout par lui-même et rien par ses aïeux.”

"Soumis avec respect à sa volonté sainte,
Je crains Dieu, cher Abner, et n'ai point d'autre crainte."

"A tous les cœurs bien nés, que la patrie est chère !"

The

"Man never is, but always to be, blest."

of Pope seems correctly rendered by

"L'homme, jamais heureux, espère toujours l'être ;"

or else by

"L'homme vise au bonheur mais ne l'atteint jamais."

Translate these lines, if practicable, into English, Spanish, German, &c., and see if the words of those languages will add *dignity* to the sentiments they contain. If not, it will be obvious that *dignity* is not in the words, but in the ideas those words convey.

I never heard nor thought that the dictionary of a language, of the English language for instance, was *energetic*, *clear*, *dignified*, *lively*, &c. ; yet the dictionary contains all its words, as a full musical scale contains all the notes. Style, however, possesses qualities, or different characters. Every individual has his own style,—that is, his peculiar way of using, of combining, the words of the same language ; but each one has not a language peculiar to himself. Language is identically the same for everybody.

Webster's, Worcester's, and Walker's dictionaries contain exactly the same number of words for every person ; there is not one more for one individual than for another. A few, by proper selections, will say and write fine things. Thousands, on the contrary, by different selections, but out of the very same stock, will say and write nonsense. Shall we, from that, conclude that the English language is both *beautiful* and *foolish* ? Or, carrying our investigation a little further, on finding that there are more foolish than good writers, shall we draw the sweeping and invidious inference that English is characteristically foolish ? How preposterous ! It is a misdemeanor of which language is perfectly innocent ; not so the writer and his style, which we are too apt to mistake for language. The former may be *bold*, *laconic*, *clear*, *eloquent*, *smooth*, *dull*, *rapid*, but not the latter. Although we say this

language is *elevated, dignified, bold, &c.*, let us not forget that language is then metaphorically used for style. Some say: We have in English many more words of the same meaning and import than the French have." Suppose it is so, what then? Then the English is richer than the French. Let us see? Are those different words synonymous? If they are, they express but one idea. That is true. But we can express it in different words. That constitutes style, not language. If they are not synonymous, the French will offer you probably similar shades of meaning. One thing to be attended to is that the Englishman who says so knows probably all the words of the English; has he the same knowledge of French words? If not, is he a competent judge? Here is an example: The English have only *East*; the French have *Est, Orient, Levant*. The English only *West*; the French *Ouest, Occident, Couchant, &c. &c.*

Americans and English are very fond of the word *home*. They say the French have no equivalent for it; and from that circumstance they jump at the abrupt conclusion that the French feel no attachment for what the English call *home*. And yet there are fewer French emigrants than there are of other nations, — a historical fact that discredits the last conclusion. As to the French having no word equivalent to *home*, their not using the word, their not adopting it, shows that they, in their own language, find expressions enough to convey their ideas on the subject. The English words *comfortable, beef-steak, budget*, are now adopted by the French, because, in their language, they have no equivalent for them. The English borrow so much from the French: *à propos; je ne sais quoi; honni soit qui mal y pense; au fait; par excellence; ennui; naïvete, &c.*, that the latter may be permitted to take a few words from the former, without running in debt to them. But *home* don't seem to be required by them.

The French are said to have no accented syllables, no prosody. As far as it is known, the charge is true. Their prosody does not, like that of the English, the German, the Spanish, the Italian, require the accent, now on the first syllable, now on the second, anon on the third, always at random, without

any fixed rules, without any directing principle ; of course, that accentuation is done by a summary, an arbitrary process which baffles classification. The French prosodical accent, on the contrary, has its regular and unerring position, emanating from a fundamental principle inherent in its pronunciation. This is a positive assertion, but do not believe it until you see it proved ; and, reader, be wary about assertions, particularly those made on languages ; for, on that subject, there are more fanciful notions than perhaps on any other.

I recollect an incident about La Harpe, the great literary critic of the French. Being asked by a friend if he understood English, he answered : “ I do not, but to judge from the appearance of its verbs, as seen in grammars, it must be a very monotonous language ;” and as a proof he showed the first future tense of the verb *to have* :

“ I shall or will have, thou shalt or wilt have, he shall or will have ; we shall or will have, &c. Here,” said he, “ *shall*, *will* and *have*, are each repeated half a dozen times. Can you imagine any thing more monotonous ? Compare with it the French : *j’aurai*, *tu auras*, *il aura*, *nous aurons*, *vous aurez*, *ils auront* ; or to the Spanish : *habré*, *habrás*, *habrá*, *habrémos*, *habréis*, *habrán*, &c. The change of terminations shows an agreeable variety, when compared to the uniform and monotonous repetition of *shall*, *will* and *have*, throughout the English tense.” Was La Harpe right or not ? His friend, no doubt, was convinced by his reasoning, adopted his opinion, propagated it ; and I dare say that thousands now in Europe acknowledge it as an unexceptionable truth. When I first heard La Harpe’s reasoning, I considered it unanswerable. Having since found out that it was a mere assertion, though honestly advanced, it has made me cautious about adopting opinions hazarded upon languages. Upon a careful investigation of the subject, it will be found that there is more uniformity or monotony in French or Spanish, than in English.

Let us endeavor to trace the cause of that strange propensity, that desire of endowing different languages with different qualities. How is it ?

Latin has long been and is yet taught to very young scholars.

The task of reciting its grammar may be easily accomplished, for it requires only the exercise of memory, which is by it daily strengthened and made more retentive. But when those young scholars have to translate the writing of men, nay, not merely of men, but the writings of some of the best writers of antiquity, they find themselves at a loss ; and why ? Because they possess neither the judgment required to understand the mature and elevated thoughts of ancient authors, nor their lore ; nor yet have they a sufficient command of their own vernacular tongues to express themselves properly. Discouragement follows. The teacher sees it ; but as the study must be prosecuted, he must present inducements sufficient to keep up the student's spirit. To tell him the plain truth, — to say to him, Your want of lore, of judgment, and your inexperience in the use of manly language, is the cause of your failure, — would hardly do ; for, if the student himself should not reply to his teacher, Why do you set me to perform a task which, you now say, is above my reach ? the student's father or any of his unprejudiced friends might use that irrefutable argument. Hence the failure must be attributed to something else. And that something else is the inadequacy of modern languages to equal the force, energy, precision, dignity and what not, of the ancient languages. The scholar believes it ; for his inexperience, his ignorance, disqualify him to decide in the case ; and thus the first, the inevitable, the most lasting impression he receives is that his mother tongue is less energetic, precise, clear, and dignified, than the ancient languages. As these, he is told, possess those qualities to an eminent degree, while *his* lacks them, a high admiration, akin to reverence, is created for the former, a corresponding, a proportional, contempt for the latter.

This is usually the way in which, during childhood, are received the first and almost indelible hints respecting the characteristics of languages. Those hints flatter our self-love. We believe them. That belief grows stronger every day, and by the time we leave school it has acquired the sway of truth ; we promulgate it, as such, although it originally rested on a mere assertion. For is it true, as told to children, that

the great impediment to translating arises from the superiority of ancient over modern languages? Is not that difficulty rather to be attributed to the imperfect knowledge of their own languages, as said previously, possessed by the pupils when they attempted to translate ancient authors? At ten, twelve, even fourteen years of age, the time at which those translations are tried, what progress have they made in their vernacular tongues? They can then express but the most common and ordinary phrases in use among themselves; they have no poetical, no elevated, no dignified ideas; and, of course, they want words to express them, although, unknown to them, the words are in the language. Is it then a wonder that such unprepared children should find it difficult, nay, impossible, to render, with their ordinary and limited knowledge, the mature thoughts of poets, historians, and orators of antiquity? Is not their incompetency to do it the true, the only cause of their failure? certainly it is. At thirty or thirty-five, when a more extensive acquaintance, a fuller insight into the resources of their own idioms, and riper ideas, offer them more facilities, make them more competent, the task would be more readily performed, if they thought it worth while to attempt it; but as no advantage could be derived from it, it would be a waste of time, therefore the trial is not made; so that they to the last retain the false impressions early implanted in their minds, and thus the error is propagated from generation to generation. This is the first obvious reason why languages are supposed to possess qualities. Before finding other reasons, I will present a few remarks on translation in general.

If a mathematical work is to be rendered from one language to another, who is selected? A mathematician, of course. He alone can do it successfully, and why? Because he knows the phraseology, the words that are to be used, and he can select them better than could a grammarian, for instance, although they are in the language as well for the one as for the other. Now, if the mathematician should succeed, while the grammarian fails, would it be the fault of the language? Who is competent to translate the productions of an astronomer?—of a poet?—of a grammarian? Respectively none but an as-

tronomer, a poet, or a grammarian. Can, then, a mere child translate the works of ancient men? It is utterly impossible. Professors themselves cannot adequately render the meaning of the original writer unless they possess talents to an equal, if not a superior degree in the very branch they are translating.

We have seen one side of the medal, now let us take a peep at the reverse. Resuscitate Demosthenes, Virgil, or Cicero, or, if not possible, suppose the best modern linguists endowed with minds equal to those of the eminent writers just named, and give as tasks to those linguists the translating into Greek, Latin, or Hebrew, the works of Bossuet, Saurin, Chalmers, or any of our distinguished divines — of Mirabeau, Emmet, Clay, or Webster, — think you the ancient Latin and Greek languages would be adequate to it? How many thousands modern ideas would be without representatives in the ancient tongues, not to speak of those nice shades that we can now express, and of which the ancients had no conception! Those languages of antiquity might then be called poor, insignificant, inefficient. Your best linguists would be exactly in the predicament of the twelve or fourteen years' students. Their stock of Greek and Latin words would be insufficient for their purposes. Shall we say that the translation cannot be done, because modern languages have the qualities of precision, delicacy, expressiveness, &c., not possessed by the ancient tongues? To say so would be reversing, totally annulling, the position at first assumed by the teacher's children. But would either position be correct? I think not. But the classical Greek and Latin, having for ages past remained *in statu quo*, do not possess words capable of expressing the numerous ideas acquired by us. Introduce those words into their vocabularies, and then your linguists may accomplish their tasks.

Another cause of that propensity to characterize languages is *ill-nature*, malevolence, as exhibited on the old saying of Charles V.

Another is imitation. A child hears something affirmed, and, without investigation, he retails it as truth.

Another is — But never mind, for whatever the cause may

be, the notion itself exists, and it has created a strong prejudice, which it will be difficult to eradicate ; yet it ought to be eradicated, for it leads to constant contradictions. As a sample, a writer says : The construction of the German is calculated to *develop thought, and yet it lacks the fluency of the French and Italian, in conversation.* Are not those *developed thoughts* to be expressed ? — to become subjects of conversation ? The more easily the language develops them, the more topics the Germans have to converse about, their language ought then to be the language *par excellence* for colloquial intercourse, and nevertheless it is said to lack the fluency of the French and Italian. Such inconsistencies are the results of false premises, viz : that languages have qualities or characteristics.

What, in fact, would be the use of that creating power of the German language ? Is it only to enrich the language as compost does the ground ?

It lacks, it is said, the conversational fluency of the French and Italian ; did ever an arrant German *coquette* (if the language permits such a being) lack words to give scope to her flippant tongue ?

Women of every nation talk. I do not here refer to that hackneyed slur of their fondness for speaking, because I think men equal, if not exceed, them in that particular ; but I mean to say, earnestly, that they generally express themselves with female perspicuity in their vernacular tongues without the help of foreign words. Mad. Stüel had peculiar talent for conversation. Was it evinced only when she spoke French ? She possessed also a happy facility for contradicting assertions (with which her Germany swarms) ; but her style is so flowing, so *entrainant*, so highly advantageous, that her inconsistencies pass unnoticed, unless you closely analyze her argumentative propositions.

I hope, after this, reflecting minds will pause before assigning qualities or characteristics to languages, the individual words of which have each its own meaning, but nothing more, just as the musical notes have each its peculiar intonation, and nothing else.

v. v.

RESIDENT EDITOR'S DEPARTMENT.

TO OUR READERS.

The tenth volume of the *Massachusetts Teacher* closes with the present number. Our brief experience as Resident Editor has convinced us of the importance and difficulty of sustaining an educational work, which, while it aims to represent faithfully the various interests and wants of public instruction, shall also receive the sympathy, encouragement, and aid of those whose profession it is designed to elevate. To sustain a good journal of this character ought to be the pride of every earnest laborer in the cause of education; but, unfortunately, the great burden, during the present year, as also in past years, has rested upon a few, a very few of the great number who ought to be enlisted in its support. It is gratifying, however, to be able to record the zeal and the promptness with which the faithful few have given their aid. Some of the contributors to the present volume commenced their labors with the first number of the *Teacher* in 1848, and have not allowed a year to pass without doing their share of the labor. Many new friends have also become interested in the work, and it is a privilege to assure our readers of the flattering prospects under which the next volume will commence.

During the past twelve months we have endeavored to place before our readers such views in regard to the management and discipline of schools as have been the results of a long and diversified experience of our best educators; to awaken a professional interest among the great number of teachers in our own State, and by this means to improve their social and intellectual position; and in fine, to stimulate all engaged with us in the noble and ennobling business of intellectual training to higher exertion and consequent improvement. Our aims, at least, have been commendable. The indulgent reader, we trust, will pardon us if we have fallen short of the end proposed.

As we take leave of the present volume we desire to urge upon the teachers of Massachusetts their obligations with reference to this monthly periodical, which has been chosen to be the organ of their views and the representative of their profession. Few are aware of the great difficulty attending the publication of a work of this character. In the first place, the earnest teacher, amidst the many duties pressing hard upon him, pleads, erroneously we think, that he has no time to write for a public journal. Confined to his school exercises during the greater part of the day, he feels that he needs all his leisure moments for relaxation and self-improvement. But could any better means of self-improvement be devised, than in faithfully preparing

and submitting views upon subjects in which he feels interested, to the judgment and experience of others who equally realize their importance? If such a course is of no advantage to himself, ought he not, as a matter of generosity, to contribute his means of success for the advancement of those who are still eager to know and yet remain without light? Do not the obligations of society in general demand that he should coöperate with others in the great work of public education? If such considerations have influence,—and we trust they will,—may we not expect for the next volume the cordial and prompt assistance of every Massachusetts teacher? We will say nothing in regard to the pecuniary wants of our enterprise; these have been sufficiently set forth in previous numbers. Our object in writing these few lines is to appeal to every reader of our journal to furnish for the coming year at least one article for its pages.

OLD SCHOOL REGULATIONS.—The following School Regulations were prescribed for “the new school-house” at Cape Ann, June 28th, 1794. We imagine that neither teachers nor pupils, in these modern days, would relish their enforcement very well. They afford an amusing as well as interesting illustration of the educational requisitions of a past age. We take them from a manuscript copy, written in the bold, round, plain hand, for which so many good writers were distinguished before professional writing-masters came into vogue. The paper is duly folded in business-like shape, and endorsed

SCHOOL REGULATIONS FOR THE NEW SCHOOL-HOUSE, June 28th, 1794.

That the school be kept every day in the week, except Sundays, and Saturdays in the afternoon.

Art. 1st. The preceptor to pray with the school every morning and evening.

2d. That the school hours be divided into four parts, as follows: the morning from 6 o'clock to 8, for the purpose of studying English Grammar, Greek, Latin, and the French Language, and Arithmetic.

3d. From 9 o'clock to 12, Arithmetic, Writing, Reading and Spelling, and such other exercises as the preceptor shall chuse, or their parents wish.

4th. From 2 o'clock to 5, for Reading, Spelling, Writing, Cyphering, and such other exercises as the preceptor shall chuse, or their parents wish.

5th. From half past 5 o'clock to half past 7 for Misses, for the purpose of Writing, Cyphering, Reading, Spelling, and studying Grammar and Geography.

6th. The preceptor cause to be publicly read the newspapers, Magazine, or some Moral Essay, twice a week, or oftener if he thinks proper.

7th. The preceptor shall appoint one or two of the best qualified scholars to act as ushers, when he may think necessary.

8th. That once a fortnight each scholar speak a piece *extempore*, or oftener if the preceptor please, and that the preceptor see all damages done to the school-room by his students made good.

9th. That the school hours before mentioned, from 6 o'clock in the morning to half past 7 in the afternoon, be during the summer season, from the

1st of April to the 1st of September; that during the winter season, the school open at 9 o'clock and continue till 12, and from 2 o'clock in the afternoon till 5, and the students' exercises, as before mentioned.

10th. That there be five or more Trustees chosen annually for the school, whose duty it shall be, jointly or separately, to visit the school at any hour of the day, and as often as they may think necessary, to inspect the school and see it is kept agreeable to the Articles; and to see the preceptor uses no unwarrantable method of punishing the students, who, if so punished, may apply to the Trustees for redress; and whenever the Trustees shall be fully convinced that the preceptor neglects to keep the school agreeable to the Articles, or of his inability to keep such a school, they shall call a meeting of the proprietors for the purpose of removing him from the school and supplying another in his room.

11th. That there be Quarterly Exhibitions, at such times as the preceptor may chuse or think best.

12th. That the Trustees may have Liberty to call a Meeting of the proprietors, whenever they think an Addition or Alteration of the foregoing Regulations necessary.

MATHEMATICAL QUESTIONS AND SOLUTIONS.

QUESTION 43.

From the equation $\frac{1}{\tan^2 M} = \frac{\cos^2 C}{\tan^2 A} + \frac{\sin^2 C}{\tan^2 B}$ deduce

$$\frac{\cos^2 B - \cos^2 A}{\sin^2 A \sin^2 B} \times \sin^2 M \cos^2 C = \cot^2 B - \frac{\cos^2 M}{\sin^2 B}.$$

J. B. H.

SECOND SOLUTION OF QUESTION 27.

The following solution of the equations,

$$(1) \quad x^2 + xy + y^2 = a,$$

$$(2) \quad x^2 + xz + z^2 = b,$$

$$(3) \quad y^2 + yz + z^2 = c,$$

furnishes such a fine example of the symmetrical forms which may always be found in the combinations of equations, in which all the quantities enter symmetrically, that I send it to you, although you have already published a good one. I have abbreviated as much as possible, leaving the transformations which are indicated as an exercise for those who may be interested.

$$\text{Put } x^2 + y^2 + z^2 = M, \quad xy + xz + yz = N,$$

$$a^2 + b^2 + c^2 = A, \quad a + b + c = B;$$

$$\text{Then, } (1) + (2) + (3) \text{ gives } 2M + N = B,$$

$$\text{and } (1)^2 + (2)^2 + (3)^2 \text{ gives } 2M^2 + 2MN - N^2 = A.$$

From these equations we find

$$N = \pm \frac{1}{3} \sqrt{3B^2 - 6A},$$

$$M = \frac{1}{2}B \mp \frac{1}{6} \sqrt{3B^2 - 6A}.$$

We also find

$$\begin{aligned} x + y + z &= \pm \sqrt{M + 2N}, \\ &= \pm \sqrt{\frac{1}{3}B \pm \frac{1}{3}\sqrt{3B^2 - 6A}}. \end{aligned}$$

But (1) - (2) gives

$$(y - z)(x + y + z) = a - b;$$

(1) - (3) gives

$$(x - z)(x + y + z) = a - c;$$

(2) - (3) gives

$$(x - y)(x + y + z) = b - c.$$

Therefore,

$$(4) \quad y - z = \pm \frac{a - b}{\sqrt{M + 2N}},$$

$$(5) \quad x - z = \pm \frac{a - c}{\sqrt{M + 2N}},$$

$$(6) \quad x - y = \pm \frac{b - c}{\sqrt{M + 2N}},$$

Combining (4) and (3), (5) and (2), (6) and (1), we get

$$y + z = \pm \sqrt{\frac{1}{3}c - \frac{1}{3}\frac{(a - b)^2}{M + 2N}},$$

$$x + z = \pm \sqrt{\frac{1}{3}b - \frac{1}{3}\frac{(a - c)^2}{M + 2N}},$$

$$x + y = \pm \sqrt{\frac{1}{3}a - \frac{1}{3}\frac{(b - c)^2}{M + 2N}}.$$

Subtracting these equations in succession from

$$x + y + z = \pm \sqrt{M + 2N},$$

We have

$$x = \pm \sqrt{M + 2N} \mp \sqrt{\frac{1}{3}c - \frac{1}{3}\frac{(a - b)^2}{M + 2N}},$$

$$y = \pm \sqrt{M + 2N} \mp \sqrt{\frac{1}{3}b - \frac{1}{3}\frac{(a - c)^2}{M + 2N}},$$

$$z = \pm \sqrt{M + 2N} \mp \sqrt{\frac{1}{3}a - \frac{1}{3}\frac{(b - c)^2}{M + 2N}}.$$

J. D. R.

ANSWER TO QUESTION 38.

When a quotient is expanded into an infinite series the terms of which constantly diminish, the ultimate remainder is zero, and may be disregarded; but when the terms constantly increase in value, the ultimate remainder becomes very great and cannot be omitted. Hence, the only proper value

of $\frac{1}{1 - a}$, developed into a series, is, $1 + a + a^2 + a^3 \dots + \frac{a^n}{1 - a}$;

and in this form the series is perfectly legitimate, as may be seen by reducing the terms to a common denomination, when they will all be cancelled, except the original quantity $\frac{1}{1 - a}$. When a is greater than unity,

$\frac{a^n}{1-a}$ is a negative quantity, and its value will exceed the sum of the preceding positive terms by $\frac{1}{1-a}$.

T. S.

SOLUTION OF QUESTION 40.

Analysis. Suppose ACB the required triangle, circumscribed by the circle ADCBF; CK the given altitude, C the given vertical angle, and AG the given difference of the sides.

Through G draw BM, meeting the circle in M, and join AM. Bisect the base AB in E, and draw the perpendicular diameter FED. Join FC, FM, and CD, and upon FD, AC, demit the perpendiculars CH, DN. By a known property of triangles, FM bisects AG in I; and since, per question, $AG = AC - BC$, or $CG = CB$, or $\text{ang. } CGB = \text{ang. } CBG$, we have $\text{ang. } ABC - \text{ang. } BAC = \text{ang. } CBG + \text{ang. } ABG - \text{ang. } BAC = \text{ang. } BAC + 2 \text{ang. } ABG - \text{ang. } BAC = 2 \text{ang. } ABG$. $\therefore \text{ang. } ABG = \frac{1}{2} (\text{ang. } ABC - \text{ang. } BAC)$. But $\text{ang. } ABC = \frac{1}{2}$ arc AD + $\frac{1}{2}$ arc DC = $\frac{1}{2}$ arc BC + $\frac{1}{2}$ arc DC + $\frac{1}{2}$ arc DC, from which, taking angle BAC = $\frac{1}{2}$ arc BC, and there results $\frac{1}{2} (\text{ang. } ABC - \text{ang. } BAC) = \frac{1}{2}$ arc DC = $\text{ang. } ABG = \frac{1}{2}$ arc AM \therefore chord AM = chord DC, and perp. MI = perp. DN. Hence the triangles AMI, GMI, CDN, are obviously equal to each other. But $\text{ang. } MGI = \text{ang. } BGC = \text{complement of half the given vertical angle}$, is given, and since IG is given, therefore MI = DN, and MG = DC, are given. The angle FCD, being in a semicircle, is a right angle $\therefore DF = \frac{DC^2}{DH}$. And by a property of the circle,

$$DH.FH = HC^2,$$

$$\text{and } DE.FE = EB^2;$$

$$\text{or } DH \left(\frac{DC^2}{DH} - DH \right) = HC^2,$$

$$\text{and } (DH + CK) \left(\frac{DC^2}{DH} - DH - CK \right) = EB^2.$$

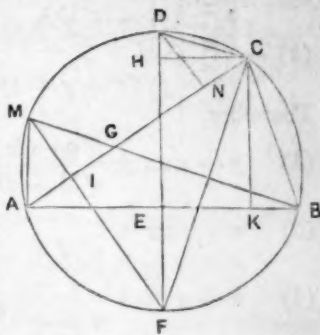
So that when DH is known, HC and EB, or the base and the distance between the centre of the base and the perpendicular, will be known. Now, by an elegant theorem (Vide Prop. XIII. Liverpool Student),

$$DH.DE = DN^2,$$

$$\text{or } (CK + DH) DH = DN^2.$$

Hence the problem is reduced to this: To add a line to a given line, so that the rectangle of the compounded line and the part added shall be equal to a given space, which may be solved by prob. 18, B. V. of Simpson's Geometry, and when done, the construction will be easily effected.

AMICUS, Saxonville.



According to the request of some of our young correspondents, we give them a solution of the following

QUESTION. A man bought 100 animals, cows, calves, and pigs, for \$100. A cow cost \$10, a calf \$3, and a pig \$0.50. How many were there of each kind?

Representing the numbers by x , y , and z , we have

$$(1) \quad x + y + z = 100,$$

$$(2) \quad 10x + 3y + \frac{1}{2}z = 100.$$

Eliminating z from (1) and (2), we have

$$(3) \quad 19x + 5y = 100 \therefore$$

$$(4) \quad x = \frac{100 - 5y}{19} = 5 + \frac{5 - 5y}{19} = 5 + \frac{5(1 - y)}{19}.$$

$$\text{Let } t = \frac{1 - y}{19} \therefore$$

$$x = 5 + 5t, \text{ and } y = 1 - 19t.$$

But, since y must be an integral and positive number, the only admissible value for t is zero. Hence,

$$x = 5, y = 1 \therefore \text{from (1), } z = 94.$$

This question comes under the head of *Indeterminate Analysis*, for a knowledge of which the learner is referred to Hackley's and Alsop's Algebras.

T. S.

INTELLIGENCE.

FRANKLIN COUNTY COMMON SCHOOL ASSOCIATION.—The Franklin County Common School Association held its annual meeting at Shelburne, on Friday, Oct. 16, 1857.

Prayer by Rev. Mr. Stearns, of Charlemont.

The reports of the Secretary and Treasurer were read and accepted.

Messrs. Loomis, Nims and Kingman were appointed a committee to nominate officers.

Rev. Matthew Kingman, of Charlemont, gave a very interesting and practical lecture upon the subject of Penmanship, followed by a spirited discussion upon the views presented by the lecturer, participated in by Messrs. Newton, Loomis, Andrews, Dickinson, Rice and others.

Question: "Is it desirable to do away with the District system?" was discussed by Messrs. D. O. Fisk, Newton, Kingman, and Brigham.

Messrs. Rice, Brigham and Billings were appointed a committee on prize essays, to report in the morning.

EVENING SESSION.

Prayer by Rev. R. S. Billings, of Shelburne.

Rev. W. F. Loomis opened the discussion upon the subject, "The means of producing a symmetrical development of the mental faculties."

E. A. Hubbard, A. M., Principal of the Fitchburg High School, then favored the Association with a lecture, presenting the Threefold Labor of the Teacher.

1st. The education of himself for the great work of teaching.

2d. The labor of the school-room in imparting instruction to the pupils of the school.

3d. Securing the co-operation of the community by enlisting the sympathy and aid of parents and citizens in sustaining the teacher in the strict discipline and thorough instruction of the school-room.

This effort of the lecturer, long a distinguished teacher in this part of the State, was a decided success, although, owing to the severe storm, few had the privilege of listening to him.

The committee reported the following list of officers, who were duly elected :

President — D. O. FISK, of Shelburne.

Vice President — S. O. LAMB, of Greenfield.

Secretary and Treasurer — D. H. NEWTON, of Greenfield.

Directors — Rev. W. F. Loomis, of Shelburne Falls, Rev. J. F. Moors, of Deerfield, Rev. Oliver Warner, of Ashfield, Dr. David Rice, of Leverett, S. T. Field, of Shelburne Falls.

Committee on Prize Essays — Stillman Rice, Shelburne Falls, Rev. H. G. Park, Bernardston, Matthew Kingman, Charlemont.

Auditors — Pliny Fisk, Bernardston, Charles Fisk, Greenfield.

MORNING SESSION.

Prayer by Rev. W. F. Loomis, of Shelburne Falls.

The question, "Ought there to be a higher standard of education for the teachers of our primary schools?" was discussed by Messrs. Andrews, Kingman, Loomis, Barnard, Dickinson, Griswold, M. Newton, J. F. Griswold, and D. A. Fisk.

The committee reported prizes as follows :

To Miss Lydia Hall, Ashfield, 1st, \$4; Miss Lizzie M. Bardwell, Coleraine, 2d, \$3; Electa T. Fisk, Wendell, 3d, \$3; Electa A. Comins, Northfield, 4th, \$2; which were read by the Secretary.

The question, "Ought more attention to be paid to elementary instruction in common schools?" was discussed by Messrs. Rice and Brigham.

Voted that the thanks of the Association be presented to Messrs. Kingman and Hubbard for their able and instructive addresses, and to the people of Shelburne for their hospitality.

D. H. NEWTON, *Secretary*.

Mr. E. A. Hubbard, for three years past teacher of the High School in Fitchburg, has resigned his charge, and will remove to Easthampton. He will be succeeded by Mr. H. L. Read, late of Milford.

Mr. J. R. Draper, master of the Saxonville High School, is appointed to take the place made vacant by the resignation of Mr. Read.

Mr. Joseph W. Upton, teacher of a Model School in Lynn, has been appointed Grammar master in Cambridge.

THE WORCESTER COUNTY TEACHERS' ASSOCIATION will hold its second semi-annual session, at Fitchburg, on Friday and Saturday, Dec. 11th and 12th, 1857.

Rev. Horace James, of Worcester, and P. W. Calkins, Esq., of the Worcester High School, will give lectures. A lecture is also expected from a prominent friend of education, not resident in the county.

The following topics are suggested for discussion :

1st. Shall the instructor rely chiefly upon the *text-book* in the hands of the scholar?

2d. Is the school-room the place for extended physical education?

3d. Rhetorical Exercises; Composition; Declamation, &c. Their value; and how best conducted?

Fare, from Worcester and back, \$1.00. It is hoped a reduction will be made on other railroads also.

The citizens of Fitchburg will generously extend their hospitalities to those who attend the meeting.

Worcester, Nov. 24, 1857.

E. C. HEWETT, Sec'y.

REVIEWERS' TABLE.

WEBSTER'S ORTHOGRAPHY. — The Dictionary controversy still continues. We have no desire to meddle with it, and only propose to answer here, as concisely as possible, a question which is still asked, "What is the difference between Worcester and Webster in orthography?"

Worcester says, "Verbs of one syllable, ending with a single consonant, preceded by a single vowel, and verbs of two or more syllables, ending in the same manner, and having the accent on the last syllable, double the final consonant of the verb on assuming an additional syllable; but if the accent is not on the last syllable, the consonant is not doubled."

To the latter clause of this rule he mentions the following exceptions: — *apparel, bevel, bowel, cancel, carol, cavil, channel, chisel, counsel, cudgel, dishevel, drivet, duel, embowel, enamel, empanel, equal, gambol, gravel, grovel, handsel, hatchel, imperil, jewel, kennel, label, level, libel, marshal, marvel, model, panel, parcel, pencil, peril, pistol, pommel, quarrel, ravel, revel, rival, rowel, shovel, shrivel, snivel, tassel, tram-mel, travel, tunnel, unravel, and worship.*

Webster does not admit these exceptions, but brings them all under the rule, spelling their derivatives with a single *l*, as *libel, libelant, libeler, libeled, libeling, libelous*. He also has *woolen, compromised, carbureted, sulphureted, phosphureted, &c.*

The termination *re*, Webster has in most words changed to *er*. He therefore gives us *center, fiber, scepter, theater, maneuver, luster, meager, meter, sepulcher, niter, miter, specter, somber and ombre*: also, *centered, fibered, sceptered, maneuvered, meagerly, sepulchered, and mitered*. *Reconnoitre* he spells both ways.

Webster also gives us *distill, instill, fulfill, dullness, fullness, skillful, skillless, skillfully, skillfulness, unskillful, unskillfully, unskillfulness, willful, willfully, willfulness, enrollment, thralldom, inthrallment, installment, practice*, (the verb, the same as the noun,) *woe and plow*.

In some chemical terms there is a difference. Worcester has *oxide, oxidate, &c.*, Webster *oxyd, oxydate, &c.* So, also, Webster has *chlorid, fluorid, iodid, bromid, ammid*, instead of *chloride, &c.*

Webster prefers *s* to *c* in the words *defence, offence, and pretence*. He also prefers *drouth* to *drought*, *hight* to *height*, *mold* to *mould*, *molt* to *moltt*, and *tun* to *ton*.

This list may not be quite complete. There are probably no important omissions. Counting the derivatives of those verbs in *l* first mentioned, and the other words in which changes have been introduced, it will be seen that the number of words in which Webster differs from Worcester is about one hundred and eighty. J. K.

PRONUNCIATION. — Crosby, Nichols & Co. have published a little work in aid of correct pronunciation, which teachers will find quite advantageous to themselves, and excellent in class exercises. Its author, Edward J. Stearns, A. M., a practical teacher, has spent considerable time in various parts of our country, and has noted the words which are most frequently mispronounced. His list comprises about five thousand words. These are classified according to pronunciation, and are also alphabetically arranged.

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ERRATA.

- Page 18, line 1, for *Harvey*, read "*Hervey*."
 Page 29, line 35, for *pupil*, read "*teacher*."
 Page 90, lines 20 and 21, in some copies the name of the author of a criticism on the "*Harmony of Ages*" is given incorrectly. Read "*Rev. C. H. Brigham, of Taunton.*"
 Page 183, lines 27 and 28, transpose the words "*former*" and "*latter*."
 Page 273, for *unmolested*, read "*unmastered*."
 Page 571, line 33, for *don't*, read "*does not*."

END OF VOLUME X.

